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omitting the powerful impulses of religious enthusiasm. Even the societies for ethical culture will hesitate to introduce or recommend it, for it seems only to reveal the unsatisfactory character of ethics based simply on sentimentality and separated as a matter of principle from religion and philosophy. P. C.

SOZIALPÄDAGOGIK. Theorie der Willenserziehung auf der Grundlage der Gemeinschaft. Von *Paul Natorp*. Stuttgart: Fr. Frommanns Verlag (E. Hauff). 1899.

Paul Natorp, Professor of Philosophy in the University of Marburg and Editor of the *Archiv für systematische Philosophie*, published some time ago a series of articles on the theory of character formation, which are here reproduced in book form, not, however, without a careful revision, the result of which is that many parts have been recast, and the whole has been systematised and rearranged. Natorp is not only a thinker but an enthusiastic reformer. He comprehends the social unrest of the time, and loves to view ethics from a sociological aspect. Without being himself a socialist, he endeavors to discover the duties of the individual toward the whole, and thus he regards the formation of character as a social pedagogics consisting in an extension of the sphere of self and serving as a basis for the common interests of society (pp. 68 ff.). The main ideals of his ethics as a sociological philosophy are based upon Platonism. The virtue of reason is truthfulness; of the will, energy; of the senses and instincts, purity or continence; of social relations, justice (Part II., p. 83-192). The third part of this book sets forth Natorp's method of education of the will in the house, in the family, and in life, through communion with others. History must be so taught as to impart conviction, and ethics should become an independent branch of instruction. Religion is the domain of sentiment, and far from disregarding it, Natorp proposes to cultivate and purify it.

P. C.

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CORRIGENDA (*The Monist*, Vol. IX. No 1).

Page 44, line 12, from the top, insert comma (,) after *mooted*.

Page 44, line 13, delete comma (,) after 1896.

Page 50, line 4 from above, place a dot over the 1.

Page 54, line 17 from the bottom, for 3 write 2.

Page 54, line 9 from the bottom, substitute  $\Leftarrow$  for  $\Rightarrow$ .

Page 55, line 4 from the top, cancel the *x* next to the last.

Page 56, line 7 from the top, instead of *notions* read *notion*.

Page 57, line 16 from the top, insert *of* after *expression*.

Page 58, line 16 from the top, insert semicolon (;) after *m*.

Page 62, line 15 from the end, behind 1) replace the comma by a colon (:)

E. SCHROEDER.